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individuals not included in them, and that there is greater equity, even if less economy, when certain functions which could be discharged by private organizations are discharged by the commonwealth.

WM. A. DUNNING.

Lo Stato Moderno. By PROFESSOR ATTILIO BRUNIALTI. Turin, 1891. — 140 pp.

In this work we have a concise and useful presentation, from a wholly modern standpoint, of the main principles of general political theory. The author starts with a definition of the state. Under this term he includes three attributes: first, an assembly of men, whose number is indefinite, but whose character is all-important ("La famiglia, la tribù, l'orda non bastano a costituire lo Stato"); second, a quantity of land in permanent relation with the population; third, the legal bond, the *vinculum juris*. In this definition Professor Brunialti is in accord with the soundest thought of the present day.

The body of the monograph is divided into three parts. In the first, the author describes the historical development of organized political life from its origins in Egypt and Palestine, through classical antiquity and feudal anarchy, down to the modern era. From this sketch he concludes that the epoch of the modern state begins in England in 1688, in America in 1776 and in France in 1789. After this historical synopsis the author traces, in the second part, the development of theory concerning the origin of the state. This method of treatment recognizes that the history of political philosophy is only of value to political science when studied in relation to the development of political institutions. Political philosophy and constitutional history complement and explain each other. Bodin's theories can be fully understood only in relation to the condition of France at the time of the religious wars. On the other hand, the revolution of 1789 appears clearly inevitable only when the ideas and all-pervading influence of Rousseau are grasped. While the author has fully adopted the method of considering both history and theory, he has erred in separating the two in his work. It would have been much better had he combined his first two chapters, and side by side traced chronologically the development of the state in fact and in theory. The evolution would have been clearer and much repetition would have been avoided.

In the third part, the author discusses the modern state. At the present time two theories alone remain to explain the nature of the state, the one regarding the state as an organism independent of the individual will, the other regarding the state as based on a tacit contract. We find in the state all the essential characteristics of the individual organism—evolution, reproduction, growth and decay, though it differs from physical organisms in that it lives and acts for the good of its component elements. But at the same time the state is based on the free will of the citizens. The two theories as to its nature are combined in the conception of “*lo Stato organico contrattuale*.” Of the modern state, conceived in this way, the chief characteristic is that it is national. With patriotic pride Professor Brunialti concludes his monograph with a description of Italy. It realizes all his ideals: it is organic, it is based on the free will of the citizens and it is national.

Professor Brunialti is in general very accurate. There are occasionally statements, however, to which exception may be taken. He causes Grotius to usurp Hobbes' place in the triad of great social contract philosophers. It is true that Grotius mentions the contract; but his discussion of the nature of the state is merely incidental and introductory to the theory of natural law. Hobbes, on the other hand, laid special stress on the contract, and it is the cardinal point of his constructive philosophy. Again, while Professor Brunialti shows familiarity with the works of our American scientists and statesmen, such as Lieber and Woolsey, Hamilton and Webster, yet he has fallen into an error common to many Europeans. Misled by our ambiguous nomenclature, he fails to perceive the real position of the commonwealth in the United States. He evidently regards the separate states not as organizations for local government, but as members of a confederation. Our commonwealths, accordingly, are discussed on the same plane with independent nations.

The most remarkable point about the book is the author's erudition, rivaling even Cossa's. He has delved into the literature of all ages and countries. Aquinas and Spencer are discussed with equal freedom. John Fiske is quoted in juxtaposition with Schaeffle. This omnivorous reading does much to render the book at once very interesting and very suggestive.

GEORGE LOUIS BEER.